# УКРАЇНСЬКІ ВІСТІ
## UKRAINIAN NEWS

1667 | 1967 — 1667 | 1967

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ТРЕТЯ ЧАСТИНА – THIRD SECTION


# У 75-ліття Української Іміґрації в Канаді
## 75th ANNIVERSARY OF UKRAINIAN SETTLEMENT IN CANADA

## "I join in your salute"

(Prime Minister L. B. Pearson)

Учасники святкувань 75-річчя українського поселення в Канаді

### Промова прем'єра Канади

Дост. Л. ПІРСОНА, виголошена в неділю, 17 липня 1966 р. в Елк Айленд Парк, Альберта з нагоди відзначення 75-річчя приїзду українців до Канади.

В 1967 р. українців в Канаді відзначувати врочисто 75-річчя їхнього приїзду до Канади.

Чи не найвеличавіше відбулися ці святкування в Альберті, в Елк Айленд Парк, де, за звітом едмонтонської газети "Едмонтон Джорнал", було присутніх 25.000 осіб. Це торжество вшанував своєю присутністю прем'єр Канади Дост. Лестер Пірсон, який і виголосив головну промову. Пропоную друкувану цю промову в оригіналі, той то англійською мовою, як історичний документ.

**REMARKS BY THE PRIME MINISTER AT THE UKRAINIAN CANADIAN COMMITTEE CELEBRATIONS COMMEMORATING THE 75TH ANNIVERSARY OF UKRAINIAN SETTLEMENT IN CANADA ELK ISLAND NATIONAL PARK, ALTA., JULY 17, 1966**

It is both a great privilege and a real pleasure for me to participate today in these significant Ukrainian Canadian Anniversary celebrations. In doing so, I bring sincere good wishes from the Government of Canada to the Ukrainian Canadian Committee and all those gathered here in commemoration of the 75th Anniversary of Ukrainian settlement in Canada. I congratulate you on your heart-warming remembrance of those forefathers who pioneered the establishment of a vital segment of the Canadian people and of Canadian culture.

As I laid the wreath at the monument of your pioneers, I remembered that fifteen years ago on this occasion a great Canadian and good friend, the Rt. Hon. Louis St-Laurent, took part in your 60th Anniversary celebrations and officially dedicated the Ukrainian Pioneer Home in this Park. Then, as now, you were commemorating the arrival in Canada of the first two Ukrainian immigrants, Vasyl Elyniak and Ivan Pylypiw. Today our Canadian Ukrainian community numbers almost half a million, with close to 300.000 living in our three Prairie Provinces.

You do not forget — as the years go by — to honour your pioneers and to keep strong your cultural ties and traditions.

I join in your salute to those hard-working, God-fearing and courageous men and women who starting 75 years ago founded, here in Alberta, our Canada-wide Ukrainian Canadian Community. As your proclamation

(continued on page 18.)

Президент Комітету українців Канади о. прелат д-р Василь Кушнір промовляє в Елк Айленд Парку.

Зовнішній вигляд старокраєвої хати.


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# З ДЖУРИНА ДО КАНАДИ

## ПЕРШІ СВЯЩЕНИКИ

Лашський священик другого дня десь коло пів до одинадцятої покликав нас всіх, що там були, на відправу до шатра. Як зачалася відправа, затарахкотів якийсь віз й приїхало ще більше людей на відправу. А були це люди весільні, бо привезли зі собою молоду пару до вінчання. Молодий називався Михайло Пайч, а за жінку взяв собі найстаршу дочку Гната Самборського. По відправі молоді підійшли до престола, щоб відбути обряд вінчання. А що ні одно не вміло говорити по англійськи, то покликали на перекладача Василя Пулишія, сина Михайла, який трохи знав по-англійськи. В такий спосіб відбулося це вінчання, яке перевів сам єпископ в шатрі з лозового лісу.

Другу відправу мав цей єпископ в школі Лаймстоні. Цим разом людей було вже майже повна школа. По відправі єпископ мав проповідь до людей, але люди не розуміли, то знову Василь Пулишій перекладав людям проповідь єпископа. Єпископ потішав людей і казав, що буде старатися, кілько лиш зможе, дістати для наших людей наших священиків.

Цей єпископ (Лявкевен?) дійсно старався про наших священиків, бо навіть їздив в тій справі до митрополита Андрея Шептицького до Львова й просив про українських священиків. Його заходи увінчалися успіхами, бо в 1898 р. митрополит Андрей вислав до Канади, а канадські вісті післали його до Альберти, до Стар, де вже була церква, молодого священика Павла Тимкевича. Був це молодий, енергійний священик, милої вдачі, доброї бесіди. Й міг би був дуже багато для наших людей зробити, може б було не зійшло відтак до тих клопотів, які прийшли були пізніше. Але наші люди, скажім по простому, не вміли з ним по-людськи обійтись. Перше й найважніше: не мали його де примістити. Виразді тоді було далеко труднішні обставини, як сьогодні, де є скрізь парохії, вигідні хати, але всетаки можна було якось цьому зарадити й десь цього доброго священика між собою примістити. Тимбільше, що він не вимагав якихось спеціяльних вигод, бо бачив, що люди поставилися до цього свойого священика з якоюсь нехіттю, як би його боялися, чи може стидалися. Дехто може думав, що, як він священик, то не знати, що йому давати їсти та й де його покласти спати. Напевно, що довго й багато торгувалися зі собою, де б то священик мешкав тай хто б його мав передержати, але нарешті дійшли до того, що його примістили в одного самотнього іранядця, про якого я вже згадував давніше. Він називався Мемі сад.

В цього іранядця жив наш священик в низенькій, з багатьма шпарами, до того маленькій кімнаті, вкритій земляними дерюгами, в якій було теж чимало блох, блощиць, а певно ще й інших насікомих, що рало держаться людського тіла. В такій кімнаті приходилося жити нашому священикові, з тим самотнім іранядцем, з яким йому й тяжко було порозумітися, бо не знав англійської мови, до того ще й собі самому варити їсти, як було що... То ж не диво, що цей священик не ремучився серед таких обставин пів року, а відтак забрався до З/ДА, вкінці мабуть вернувся назад до Галичини.

Одного разу мав я нагоду переходити попри ха-

(закінчення на 19 стор.)

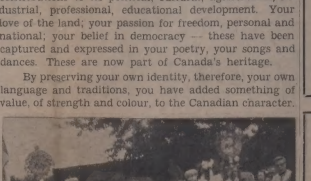
# PRIME MINISTER'S SPEECH

(continued from page 17.)

of this celebration says, theirs was not "a venture for the timid of heart or spirit", for no one without great faith and courage would leave a homeland to cross the seas and establish a new life and a new home in a strange land. Our Ukrainian settlers had that kind of faith, that kind of courage. By their industry, tenacity and resourcefulness they carved out of the lonely, unbroken prairie a new life for themselves and new wealth for their adopted country. That country is now the better and the stronger for them. All Canadians are in debt to those sturdy pioneers.

You have continued the faith of your forefathers. Through the years you have maintained your own identity, your culture and your institutions, inside the Canadian nation. You have enriched Canada greatly by your contributions to its political, cultural, agricultural, industrial, professional, educational development. Your love of the land; your passion for freedom, personal and national; your belief in democracy — these have been captured and expressed in your poetry, your songs and dances. These are now part of Canada's heritage.

By preserving your own identity, therefore, your own language and traditions, you have added something of value, of strength and colour, to the Canadian character.



Духовенство Української Католицької та Української Греко-Православної Церков перед пам'ятником українських піонерів в Елк Айленд Парку.

Духовенство обох Церков служить Молебень.

Ukrainian communities have also a proud record of colour but all, Canadians. There has been no finer contribution to that national structure than that provided by our half-million Canadians of Ukrainian origin.

Though one of the two official languages may always have primacy with those who have been brought up in its use, the day is coming when access to the other official language, and the culture and traditions that it represents, will be regarded as a privilege which Canadians will be glad to enjoy, not an obligation imposed on them.

Bilingualism will not be automatic or simultaneous for everyone or everywhere in Canada. It should not, indeed it cannot be forced on anyone. But surely its spread is something that we should welcome as a constructive move toward a united country.

I am often asked — and there is no more appropriate place to have the question asked than at a ceremony like this — where this hope for general acceptance, though not necessarily universal use, of two official languages in one political society leaves those other ethnic

(continued on page 19.)

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## З Джурина до Канади

(закінчення з 18 стор.)

тину, де перебував цей наш священик. Пригадково він якось мішків був на дню. Як він мене побачив, запитався мене, хто я є. Він мене до того часу не бачив, бо чене не було вдома. Я був на роботі й лише коротко передтим вернувся домів. Я став з ним говорити й довідався поволі, як йому живеться і чені стало його дуже жаль. Але що ж я міг йому помогти? Ми самі ще були дуже бідні, а я був ще надто молодий, щоб міг мішатися до тої справи та й до того вже були вибрані інші люди, які мали тим занимати.ся. З його розмови виходило, що він серед таких обставин жити тут довго не буде. І так сталося. В короткому часі писав того він від нас виїхав.

Як о. Тимкевич виїхав від нас, декотрим людям стало жаль, що між нами не стало такого доброго священика, якому був о. Павло Тимкевич, так стали радитися, як дістати б якогось іншого священика. Рівночасно вже міркували, як би то священикові забезпечити удержання, якщо він приїде, щоб зкова не поїхав, як о. Тимкевич. Але звичайно на міркуваннях вимилося. Поговорили та й перестали. Ніхто навіть не пробував никуди писати за священником. Аж раз вичитали в американській газеті "Свобода", що один греко-католицький священик о. Іван Заклинський поширює душпастирської посади. Це оголошення нас усіх зворушило й коли ми зібралися найближчої неділі знову в церкві на відправу утрені, по відправі ми всі пішли до дому Федора Мельника, який жив близько нашої церкви й тут відбули нараду в справі, ві спровадження цього священика до нас. Ми рішили написати до нього, хоч мабуж всі були переконані, що, який він дістане нашого листа, вже хтось інший до нього напише й він по.де кудись. Як ухвалили, так і зробили. Листа ми вислали осінню 1900 р. Листа писав я самий, бо в нашій сурбі не було нікого іншого, хто міг би був так написати, як я. Дальшу переписку з тим священиком він відтак П. Зварич, який коморував близько церкви в хаті В. Феника.

Автор спомнин Іван Німчук з дружиною

## PRIME MINISTER'S SPEECH

(continued from page 18.)

public service from which all Canada has benefited.

The ideals which inspired Canadians of Ukrainian origin to enter public service were never put better or more eloquently — they should inspire all of us — than in the resolution passed in 1913 at one of the earliest Ukrainain meetings at Chipman, Alberta, and which read:

"Resolved, that, while we are proud of the country of our birth, and desire to keep before us its highest ideals, we recognize that in this, our adopted country, we citizens are accorded all the rights and privileges of Canadian citizenship and that we believe it to be our duty to work in harmony with all our fellow-citizens to build up a united and prosperous nation without distinction of face and creed."

Those earlier days have gone. In many material ways they were more demanding, harder than today. But the challenges they imposed were met and now the second and third generations of those pioneers are carrying on. I know that you are worthy of those who came before.

Учасники торжества підчас Молебня.

Your own experience also helps us to appreciate the unique pattern of the Canadian society; how Canadians, descended from the original two language groups that formed Confederation, have been so greatly enriched by peoples from the many lands who have helped to shape the Canada of today.

Ours is a nation respected in war and honoured in peace; a nation proud of its independence but recognizing the interdependence of all nations in the search for peace and progress; a nation whose people are tolerant of difference and who appreciate the value of creative diversity. Our destiny can be denied only by ourselves.

It is our task to build, on the original English-French foundation, a multi-cultural, but a truly Canadian society. The foundation may be English-speaking and French-speaking, but the superstructure which it supports consists of people of every origin and creed and groups that now have become the "other third" of Canada; and to the very great advantage of the other two thirds.

I am very much aware of the seriousness of the debate among Canadians of other than Anglo-Saxon or French origins as to where they fit in, with all this talk about the founding "partnership". I know of the anxiety some have felt over such phrases "the two founding peoples" — "the founding partners", "bilingualism and bicuituralism".

I regard these phrases — which I admit can lead to misinterpretation and hence misunderstanding — as only a recognition of the historical fact that there were two languages in existence, and in general use, in colonial Canada and that they were recognized officially in the Act of Confederation itself. All Canadians appreciate, I am sure, the historical and political importance of that simple fact and that is what it is; a simply, historical fact.

It would be unwise, however, to read more into it than that; or to give the impression that there are grades of citizenship in Canada; that there are Canadians who, because of a different ancestry and a different historical relationship to Canada, should be considered or should consider themselves in any way whatever as apart from, or outside, the two original Canadian language groups.

The snobbish and bad idea that there can be categories and classes of Canadians is no longer to be tolerated. I hope that it has gone — and for good. With its disappearance, however, has not gone — nor should it go — pride in our separate ethnic traditions and cultures and arts and crafts. Out of all this has come a rich and varied pattern of national life and personality. We are a part of all that we have been but we are, above all, Canadians. We are united, as Canadians, but we are the richer in unity because of the variety of our backgrounds.

The partnership of Canada today is a partnership of all Canadians of every origin and ancestral background. Each Canadian retains his special feeling for his own particular origins; his own particular cultural background. But, above this, there is always his proud status as a Canadian.

I repeat: we cannot tolerate the idea of two superior races in Canada, any more than we can tolerate the idea of one. The concept of a founding partnership of two peoples, with all its ups and downs over 99 years, possesses no threat — and must never possess any threat — to the self-respect and equal citizenship of any Cana-

(continued on page 20.)


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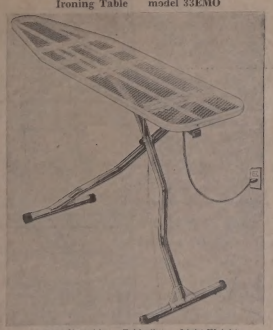

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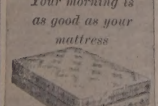

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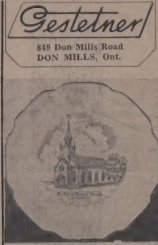

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## PRIME MINISTER'S SPEECH

(continued from page 19.)

dian of any origin. Rather it is an invitation to share in the concept of a Canadian unity which is based on the multiple character of our national development as well as the dual character of our historical origin. Whatever our cultural background, we can all contribute, in our way to Canadian development and to Canada's glorious future.

New and more effective ways of working together, of coming closer together, must be and will be developed.

We in the Federal Government have had to seek new methods, new approaches, new solutions because the problems we face are new; problems of national unity, problems of Federal-Provincial relations, problems of eliminating poverty and providing security without weakening the self-reliance and independence of the individual; problems of social justice.

The Canada of 1966 is no longer the Canada of 1866 or of 1891, or, indeed, of 1951. But Canada remains, and will remain, a good country to live in for ourselves and those who follow us; the best in all the world.

Ukrainian Canadians, with other Canadians, will have an importnat part to play in the future — a more important part even than in the past — in the shaping of the policies which govern us; in helping to build Canada and make it strong. For you have the faith in Canada that inspired those you honour today. I thank you for that faith and for what you have done to justify it.

The Canadian unity that we seek to strengthen does not — it cannot — mean uniformity. But it does require a sense of Canadian identity; a sense of pride and confidence and faith in our country.

It is because I admire the Ukrainian contribution to that spirit, that pride, and that sense of Canadianism that I feel so privileged at being here today.

With you, I believe in our Confederation; in the full and positive and equal part which all Canadians of all origins can play in the destiny of this country.

In reaching toward that destiny, we face great and complex problems. No one knows this better than I do. But we must have the courage to see the Canadian position in perspective; as it really is, and not as we fear it might be or as we long for it to be. Against the background of our past and the present state of so many other nations, Canadians have every reason for satisfaction; none for pessimism. Canada is favoured among all the lands of this planet. We have new problems, but we also have new opportunities.

If we are to take full advantage of these new opportunities, we must adapt ourselves and our methods, our very way of life to the new forces which today are changing our country; and to the new ideas which are sweeping the world.

We must continue our fight against any form of discrimination and prejudice in the Canadian society; individual discrimination or group discrimination; discrimination based on race or colour or creed; legal, social, financial or political discrimination.

We must rededicate ourselves to the proposition that distress and degradation, poverty and deprivation, are intolerable in any part or in any class of our Canadian society; that our prosperity must be shared by all our citizens; that there must be peace in the world if humanity is to survive in the nuclear age, but that there cannot be genuine and enduring peace until all peoples are free. I once again congratulate you on the contribution you have made to these ideals.

Голова едмонтонського відділу КУК вдв. П. Саварин і прем'єр Пірсон в Елк Айленд Парку.

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